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567 murder they avenge not only among themselves, but on the
627 free Bedouins as well. The master who kills his slave exposes himself to the vengeance of the latter's kin and must pay the blood price. Should he refuse, the avengers place themselves under the protection of a more powerful slave, generally the head slave of a chief, who soon compels the Bedouins to assist him in humbling the guilty person. A slave can pursue or protect, *leh waǧh je'addi jesaddi*, in the same manner as his master. Whoever hurts his protégé gains the enmity not only of the slave but of his whole kin, and of the slave's master as well, who must support the slave in order to have peace in the tent and his usual comforts.

567 Yet, no matter how powerful, a slave can never marry the
582 daughter of even the poorest Bedouin; and, on the other hand, the least of the herdsmen would not think of marrying a slave's daughter. For even the poorest Bedouin is independent, *ḥorr*, while the slave remains subject, *'abd*, for ever. Not even the members of the most despised tribes, like the Ṣlejb, Šarârât, Htejm, etc., would marry a slave. In a certain manner they all are *ḥorr*, despite the low esteem in which they are held, and a slave remains *'abd*, no matter what power he wields.
326 Only the sons and daughters of white blacksmiths, *ṣunnâ'*,
567 enter into blood relations with slaves. If a black slave marries a white girl, the daughter of a *ṣâne'*, and their son also marries a daughter of a *ṣâne'* again, the third and fourth generations are quite white, and yet they do not become free, *ḥorr*, but always remain slaves, *'abîd*. In the settlements — especially in the cultivated regions — the origin of such whites is sometimes forgotten, but never among the Bedouins of the desert.

WHOLESALE MERCHANTS AND THEIR AGENTS, THE 'AḲEJL

●442 As the Rwala are occupied almost exclusively in camel breeding, it is only in exchange for camels that they can get grain, clothing, arms, saddles, and other necessities of life. The camels they sell either in the inner desert or in the settled territory, nearly always to the same wholesale merchants who live in the larger towns on the borders of Arabia as well as in Egypt and India. The most prominent among these is the Eben Bassâm family, from the settlement of Bassâm in al-Ḳaṣîm. Its members own large business houses at al-Baṣra, Bombay, aṭ-Ṭâjef, Cairo, and Damascus. They export camels

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from Arabia, they act as agents for the importing of coffee, spices, and rice, not only by ship or railroad but also by pack camels, and they supply the Bedouins with arms. There is no large settlement in inner Arabia where an agent of Eben Bassâm does not reside. 442

The Âl Sâlem family also is now engaged almost exclusively in the buying and selling of camels. These merchants hail from ad-Der'ijje but live at Bagdad and Damascus. Members of this family once helped the Wahhâbite princes of the Eben Sa'ûd family with money, and even now they have many friends in Neǧd.

The third firm engaged in trading in camels — also in clothing — is the Âl 'Îsa family. They reside at Damascus and trade chiefly with the 'Aneze and Ḥwêṭât tribes.

The wholesale dealers hardly ever visit inner Arabia. They have their middlemen to whom they furnish money for dealings on their behalf. All these middlemen or agents are natives of al-Kaṣîm and are called 'Aḳejl, whether they belong to the tribe of that name or not. An 'Aḳejli agent gets money from the wholesale dealer to buy camels from a certain tribe. He drives the animals which he has bought to Egypt or al-Baṣra or al-Kwejt where he sells them, dividing the net profit with the wholesale dealer in such a way that the latter gets two-thirds or half of it. If the agreement was that the wholesale dealer was to get two-thirds, he must stand the entire loss that may result from the transaction; in the other case the loss is shared equally. It should be said in explanation of this that the demand for camels is not always the same. Often prices in Egypt and al-Baṣra rise suddenly; the Bedouins learn this and ask more too; the middleman or speculator, as he might be called, has to buy dear, but when he brings the camels to the market the price may have fallen and he must sell at a loss. 442 446 [435 455]

Such an 'Aḳejli agent hires assistants, usually his countrymen from al-Kaṣîm, provides himself with light white tents, coffee, rice, and often also arms both for sale and exchange, and rides with letters of recommendation to the prince or chief of the tribe from which he means to buy. Having delivered the letters and gifts sent to those dignitaries by the wholesale dealer, he puts up his tents either in the prince's camp or, if permitted, in the camp of some chief. The chief of the camp where the trader has put up his tents is also his host, 442 437

mu'azzeb, in so far as he protects him as his guest but does not board him. The Bedouins now bring their camels to his white tents, *ḫijâm*, and as a rule sell them for cash. Only when the agent has brought arms and ammunition from al-Kwejt or al-'Ažêr for sale, will they exchange their animals for these articles. On the sale of every camel the prince or the chief gets one-half or one *meǧidijje* ($0.45 or 0.90). The purchased animal is then branded with the 'Aḳejli mark and left to graze in the herd with the others. For his herdsmen the 'Aḳejli hires youths from the tribe where he is buying at the time. Many herdsmen accompany the agent's herds as far as Egypt and on their return tell of the wonderful things they have seen or learned on their trip. If the 'Aḳejli buys camels in the inner desert, he remains with the purchased herds for many weeks, or even months, with the same tribe, waiting until it moves to the settled territory, generally toward the end of June. If he buys from tribes who never leave the inner desert he drives the herds he has bought from tribe to tribe, until he comes to some clan of a tribe which leaves as a rule in May or June for the tilled territory in order to supply itself there for its sojourn in the desert. On reaching the border of the desert, the 'Aḳejli proceeds to the nearest large town where camel markets are held. If he can sell his animals there advantageously, he will do so and return to the tribe from which he came and buy camels again; but should he think that he could do better in Egypt, he will buy everything he can from other speculators whom he happens to find in the town and then journey on to Egypt.

The herds belonging to the 'Aḳejl may be captured by strange raiders, just as the herds of members of the tribe with whom he happens to be migrating, and for that reason the 'Aḳejl have in every large clan their brother, *aḫ*, to whom they pay, *jeḫîh*, from four to five Turkish pounds ($18 to 22.50), one good riding camel, and two or three good cloaks annually. This brother is obliged to restore to them every camel stolen by a member of his clan. Among the Rwala and the Weld 'Ali the 'Aḳejl have brothers in the following kins: Eben Mašhûr, Eben Der'ân, Eben Ġandal, Eben Mǧejd, Eben Me'ǧel, and Eben Ḥamad al-Wlêd'i or al-Wahbi (of the Weld 'Ali, also called the Beni Wahhb). If the Rwala bring home from one of their raids camels bearing the 'Aḳejl brand and there is no 'Aḳejli camping with them, the *aḫ* drives these

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camels into his own herd and waits till some 'Aḳejli comes to claim them. Thus a brother's eye cares for the 'Aḳejl even during their absence, *'ajneh warâhom*.

BLACKSMITHS

In the opinion of the Rwala, Allâh created with the first Bedouin also the first smith. *ṣâne'* (pl., *ṣunnâ'*). Every camp and every settlement of inner Arabia has its blacksmith who works for the whole clan or for the whole oasis. Often the same blacksmith family has camped with the same clan from time immemorial and yet cannot be adopted by it, for the *ṣunnâ'* remain strangers forever. Among themselves the blacksmiths form kins of their own, and the blacksmiths of the Rwala are relatives, *beni al-'amm*, of all the blacksmiths in Arabia. They live in almost the same way as the Bedouins or settlers and are subject to claims of vengeance among themselves; but they never make war or take part in raids, even as allies of the Bedouins. During an attack on the camp where their tents stand they go on with their work unconcernedly, defending neither themselves nor their neighbors, for they have their brother, *aḫ*, in every tribe whose duty it is to return to them anything of which a member of that tribe has robbed them. Among the Rwala a member of the Âl Miġwel kin is the brother of the *ṣunnâ'*. If a Bedouin does any wrong to a blacksmith, the latter complains to Eben Miġwel, who must put matters right. When the raiders bring along, besides other booty, camels bearing the *ṣunnâ'* brand, their brother takes them all into his herd and sends word to the blacksmith of the raided tribe: "Your camels are held by me." They then come, pick out their animals, and return home with them. But if camels branded with the mark of the brother's tribe are found among those of the *ṣunnâ'*, he returns them to his tribesmen. For his trouble the brother keeps every fifth animal as well as such as are not claimed by the owner blacksmith.

The *ṣâne'* not only shoes horses but repairs rifles, daggers, etc., and often makes new rifles, fine sabers, and spears, for there are many good artisans in his craft. For shoeing a horse he will make no charge. His reward is a two-year old she-camel, *ḥeẓẓe*, for every horse captured and all the horse saddles brought home from the raids, which he then